

[illegible][illegible]

I found that my child was sick and weak from the want of food. She could hardly walk and her body was covered with eruptions. I called on the nurses, Mrs. Daily, about the food my child was getting. She said that she got one slice of bread and a little milk for her. I said to her, "If my attendant, Mary Moss, would not give her any more food, I would starve her to death." She said she was afraid she would make a mistake. Since that time I have been able to eat and drink and I found that my visits there were not pleasant to the people at the place. One day that I was in the ward and I saw that some of the poor children did not go to the dining room when the dinner bell sounded. I asked a nurse about this and she told me that they got punishment for telling something to the commissaries ladies; they only gave them a little extra food. I said to her, "I will go to the dining room by myself. They will let me go, in a room by themselves. There were four or five of them there. During the time that the commissaries were out, I saw that the poor children in the hospital were starved. I examined every child. Their mouths were sore and running yellow. Their faces were swollen, like bodies that had been long time in the water; the skin was a whitish color and they were very weak. The nurses could not move them in the beds. Mrs. Herbert, the matron, gave the name of the commissaries to the nurses. I said to her, "I will be very sorry. One of the nurses told me that the disease

was caused by bad food and no vegetables all winter long. During that time I fed my baby.

EMMA FIELDER.

Subscribed and sworn to before me, this 31st day of May, A. D. 1878—WILLIAM M. WHITNEY, Notary Public.

ANOTHER ACCUSER.

Catherine Cunniff, a nurse in the asylum for three years, who was employed in the City Hospital, makes an affidavit which bears out the statements both of Ann Daly and Mrs. Herbert, the mother of the child who died. She says that she was told to the children in the hospital under her care before the scurvy broke out or during the presence of the disease; also that not until Mr. J. K. McLaughlin, the physician in charge, came to the hospital was there any change made. She also states that she never got any vegetables for the children except a few carrots and turnips. When asked by the physician, Dr. McLaughlin, she asked Dr. Richards, the assistant physician, for vegetables for the children, but that she did not get any. She also states that she never saw any general deaths that took place there; also that the nurses had to purchase food out of their own pockets as they could not get any from the hospital. She also makes a statement denying the truth of the charges made against her by two officials; also giving the particulars of the alleged beating of the children.

LINCOLN HONORED.

DICORATION CEREMONIES AT PROSPECT PARK—
REV. DR. FULTON ANSWERS THE REBEL
YELL.

The decoration ceremonies at the Lincoln monument, Prospect Park place, Brooklyn, which were to have taken place on Thursday, but were postponed on account of the rain, were held yesterday afternoon. In the original programme Rev. Henry Ward Beecher was announced to deliver the address, but the postponement prevented him appearing, owing to other engagements. Rev. Justin D. Fulton was substituted in place of Mr. Beecher. The lowering clouds and frequent light showers of yesterday afternoon served to dampen the ardor of the people to an appreciable degree, so that considerable disappointment was experienced on account of the slim attendance. About three o'clock two thousand people, mostly men and boys, began to assemble at the plaza and to take up their places within an enclosure which had been arranged with seats in front of the bronze statue of Abraham Lincoln, adjoining the fountain. The services were under the direction of the members of the Grand Army, No. 10, Grand Army of the Republic, and were begun at four o'clock by the singing of the hymn "America." Rev. Dr. J. C. Fortis, chaplain of the "Union Soldiers," then read the opening prayer. Rev. Dr. Fulton offered the prayer. General E. L. Moultrie made a brief address and introduced Rev. Dr. Fulton as the orator. The reverend gentleman said that the "Union Soldiers" were here to give the rebel a lesson, but he said all around us in the present. The darkest hours of the war were no darker than the present time, when the "Union Soldiers" were here to give the rebel a lesson. The rebellion is now heard in the halls of Congress. And you, gentlemen of the Grand Army of the Republic, do not know but that you may have

the nation rise and speak. "I feel to-day as I did during the war. I believe that Robertson D. Hayes," the speaker said, "is the man who has made the national chair, that course be the hour when this nation turn its face toward the future. I feel that the future will be dark. But it will not be so." The speaker further said that there is a growing feeling in the nation that the future will be dark. "The future is to-day. This influence is permeating the Nation that the policy which will do for here, but which was never meant for earth, will have to be changed. The future will be dark. The future will be peace but a sword, so be should bring a sword, and we shall get peace through a sword, become every-day a sword, and we shall get peace through a sword. South simply because it belongs to America. Nothing could withstand the advancing course of itself. The nation loved to have, and the assurance that loyalty will be just as great as the sword, and a sword will be brought to a close by the benediction.

O'LEARY'S SQUAD.

THE MARCH TO CYPRESS HILLS CEMETERY AND BACK—AN EPISODE OF DECORATION DAY.

Among the many dramatic incidents of Decoration Day few are more noteworthy than the experience of Mr. Thomas Francis Clinton, pastry cook, as volunteer in the squad of Sergeant Michael O'Leary, of Company A, of the Sixty-ninth regiment. The gallant Sergeant conceived the generous idea of paying special tribute to the memory of deceased comrades of Post Wardworth, and mustered a band of seven to assist him in the discharge of his patriotic duty, and set out en route to the Post on the march to Cypress Hills Cemetery.

Mr. Thomas Francis Clinton, in an endeavor to be contented to become a substitute for an invalid member, and his experience can best be told in his own language, as he detailed it to Judge Duffy yesterday at the Fifty-seventh Street Court.

THE PASTRY COOK'S STORY.

Mr. Clinton, who is a man of imposing stature, was enveloped in a military cloak. His mustache was trimmed close, a la *laidsire*, and his bearing was altogether soldierly, although somewhat marred by the fact that both eyes were in deep mourning and the bridge of his nose appeared to be dead.

"On the day of Decoration Day (and his frontispiece was indeed well decorated, and I'll tell you how) it all came about. Sergeant O'Leary comes to me and asks me to parade with him in the place of a man who had sore eyes and couldn't march. After the procession was over the Sergeant, with his celebrated tongue, persuaded seven of us to go with him as an escort to Post Wardworth on their way to Cypress Hills burying ground. Well, he marched us down to the Grand street level, and we were to march over to the Grand street turnpike, where we were to go to the other side the devil a sign was there of Post Wardworth or any other post, and all the Grand Army

was ourselves Sergeant O'Leary. Says O'Leary "There is some mistake," and faith I thought so, too, but I was not to know that I was mistaken. With that he gives his sword a grand flourish and marches us down two miles to a finger beer shanty where we meet the "G" and "H" and just what I but it was only a shanty. Then he parades us two miles more to the burying ground. There was a command to "halt" and I thought I was to be shot and what does O'Leary do but draw his sword as grand as General Sherman and cries "Halt!" and makes us stand at attention. He then gives us a grand salute beer and as I was considered a good officer Sergeant O'Leary put me up on a barrel to make a speech. I was not to know that I was to be shot. The Grand Army of Sergeant O'Leary resumed the line of march for Thirty-fourth street ferry. I was not to know that I was to be shot. When we got to New York I met a gentleman, a doctor, that belonged to the Twenty-second regiment, and glad were we to see him. He said to me, "You are pretty well tick of O'Leary for this time."

IS THIS GENUINE?

"When the doctor had finished his examination, Dr. O'Leary poked his head in to see how I was. 'Is this better?' and, of course, I had for him the same answer. 'All right,' he said, 'I'll call the Doctor, and sorry I was to have to do it. Then my wife O'Leary gets up a discussion with the Doctor about my case. 'You're not getting any better,' she says about it, but I don't mind. 'Well, after all, you're marching and counter-marching, nothing would do you any harm but a little more marching.' 'I'll tell you the girls of his that live over in Twenty-seventh street.'"

THE EXAMINATION

"So when my patient was last, about eleven o'clock at night, I up and told the Sergeant my mind plainly and what I thought of him and his going out. 'Well, he takes up the butt end of a mackerel and gives me a drive with it between the two eyes. Oh, that first time he has been at the bar of a police court. I have got him out of many a scrape. He was a captain in the first regiment of the Lincoln Guards, but he called themselves the Sanecliff Guards, but the Governor disbanded them for lawlessness.'"

"The next day I was given in dramatic tones and accompanied with much gesticulation, the Sergeant remained perfectly quiet and calm. Some of the squad which he had the honor to command were present, but he did not take their testimony into account. He said he would bear all the charges and the complaints. This Mr. Clinton explained by saying that they had no right to interfere with the honor of the regiment, and he schemed to exorcise their commander from his pier. For himself he could and did show letters from Cardinal Newman, from the Pope, from the President, and from many, as well as other eminent dignitaries, which would

know conclusively that he was no perjurer. Judge Duty said the case was too complicated to him to pass upon unaided, and held the Sergeant in \$100 bail for trial at the Special Sessions. Sergeant O'Leary emphatically denied the charge of using a market, but admits using his fists in self-defense.

BLASIUS PISTORIUS.

HE TELLS THE STORY OF HIS LIFE—HIS VIOLENT FRAMES OF TEMPER IN GERMANY—HIS THREATS TO KILL, ARCHBISHOP WOOD—A COMMUTATION OF SENTENCE TO BE A-KID FROM THE BOARD OF PARDONS—PISTORIUS STILL A PRIEST.

PHILADELPHIA, June 1, 1878.

It is customary for the prisoners to go to the bar. Blasius Pistorius, the condemned murderer of Isaac Jeremiah, as an "ex-priest." This is a mistake. He is still a clergyman and as much of a priest as he ever was. The Catholic Church authorities have taken no official action to expel him from his sacred office.

The Archbishop has said that they cannot affiliate with him, but that is all that has been said or done regarding the condemned. In his cell in Moyamensing he recites his offices every day, reads religious books and observes the forms of his religion. His only visitor is Rev. Father John B. Mason, of St. Alphonsus (former Catholic Church), and he visits him just as he would any other adviser, and treats him just as he would any other Roman Catholic prisoner in Moyamensing, which is within his parochial district.

HOW PISTORIUS RECEIVED BAD NEWS.

The last time his Reverence called upon Pistorius—the day before yesterday—he informed the prisoner of the unfavorable action of the Supreme Court. The good priest was preparing to break the news gradually, but Pistorius saw what was coming and said, "You need not fear to tell me. I know they have decided against me. I knew they would." He showed no unusual excitement, but it is questionable if he realized that that decision is final and that he

was as happy as the birds in the sky. But the most interesting interest he brought about by the most unfortunate man, under legal advice. By obtaining the assistance of a learned lawyer and a prosecuting to the Board of Pardons all the evidence of Pistorius' unsoundness of mind, as the ground for a commutation of sentence, that body might be induced to recommend to the Governor a modification of the terrible punishment to which he was doomed. There is reason to believe that measures will be taken to bring the matter before the Board by those who believe that Pistorius is not really guilty of murder in the first degree.

THE STORY OF THE PRIEST'S LIFE

In conversing with the condemned priest he told me the story of his life. His own attempts at procuring English as may be his language was as follows:—"I was born at Saarwellingen, a village of Nieder-Rhein, Prussia, on the 11th of January, 1851. My father was a schoolmaster and a member of the public school there and after to what you call the high school at Saarbrun, near my native place. My first business was clerical in the church of St. Elizabeth at Besenhausen, and then I went back to my parents' little farm. After studying privately I went again to the gymnasium at Saarbrun, and after completing my studies, at twenty-five years of age, I went into the army for three years. When my enlistment was over I began to fit myself for the priesthood, entering the seminary at Bonn, in 1872. After having been ordained my first charge was at Scheuenecken, in the Rhine, and after that at Tholey, near Saarbrun. I was then sent to the seminary at Bonn, and after the persecutions of the Church by Bismarck. The restrictions were becoming more oppressive all the time, and to preserve my "legitimation" (sic) I thought I would go to the United States. I thought there would be a good opportunity. The Royal Landwehr's Aunt gave me a passport in May, 1875, and my Bishop gave me a **THREATEN TO KILL ARCHBISHOP WOOD.**

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CHRISTIANITY IN CHINA.

DISCOURSE BY REV. DR. NEWMAN AT THE CENTRAL METHODIST CHURCH—INTERESTING ACCOUNT OF HABITS AND CUSTOMS IN THE "FLOWERY KINGDOM."

Continuing his series of discourses on "The Seven Great Religions of the World," Rev. Dr. Newman at the Central Methodist Episcopal Church, Seventh Avenue and Fourth Street, last evening spoke on "Christianity in China" to an immense audience. Taking for his text Isaiah, lxi, 12—"Behold these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim"—Dr. Newman said:—This text is a prophecy of the conversion of the Chinese to Christ. Sinim is

name by which the Empire was known in the West, and originated with merchants from Central Asia, who called the country after the reigning family—Tsin, or Chin, from which comes Siam. This powerful family came to the throne 250 years before Christ, and was superior to that which gave rise to merchants from the West for the first time, and influence. That this is a greater designation is evident from the fact that the Malays, Hindoos, Persians and Arabians speak of China by no other term than Jin, Chin, Sin or Sins. But the Chinese never speak of their country as China, nor call it the Middle Kingdom—the geographical centre of the world and of civilization. It is reasonable to suppose that a people so ancient and numerous as the Chinese should have a place in the prophetic writings indicating God's thought of them, and that they would be Christ-anized. There are three powerful reasons why China needs Christianity. Her civilization is inadequate to rise from the prevalence and dominance of vice. She has organized government, a system of education and the useful and ornamental arts, but she is rotten to the core. She has had the advantage of having two of the greatest moral philosophers in pagan ages, but she has never had the great virtues which are the basis of the most degrading superstitions. Confucius and Lao-tse were contemporaries and eminent for their talents, their teachings and their influence. Both were born poor, both were learned, both founded systems of philosophy which still survive; but in temperament, in modes of thought; and in the subjective and objective results of their teachings, they were as dissimilar as glorified propriety; Lao-tse deified reason. Confucius held that virtue and happiness were in the observance of the natural relations of life; Lao-tse held that the only way to happiness was to follow the most effectual means to purify our spiritual nature. His recommendations have failed to promote the immortality, but these have been perverted into the most degrading superstitions.

China is a land of ghosts, who are supposed to indict all the evils to which man is heir. Spiritualism has prevailed in China for thousands of years, and the Chinese believe that evil spirits are everywhere, and that over all evil spirits and for a given sum will bustle up the devils and let you hear their oracles. The Chinese believe that the spirits of the dead can be made to come of a pencil suspended over a table covered with sand, and the pencil is moved by the spirits. They believe that the spirits of the dead can be raised up and given life of fire. They have their temple mediums, and when persons are anxious as to their future they are permitted to consult the spirits of the dead, and they may be revealed in their dreams. Nor is superstition confined to the ignorant masses of China, for the learned believe in the great spirits, which man's mind cannot comprehend. They believe that the spirits of the dead have an influence that brings good fortune to the living. This power is invoked to secure a good wife for a man, and a good husband for a woman after he gets a wife is to get a coffin, and then to discover a lucky place for burial, for he believes that to discover a lucky place for burial will bring him a desirable place in where the south wind blows, or the water flows in a given direction, or the hills have a particular formation. High prices are paid for such a place.

STORING AWAY DEAD BODIES.

A corpse is found every day, and a lucky spot is found in China's extremely vast cemetery. The dead are buried in the highways, or wherever the teachers of Fung Suang indicate. The Chinese have no respect for their dead, as do the Christians. They have no railroads. No marvel that there are a million of idle temples in China valued at a billion of dollars in gold; that \$180,000,000 is spent annually upon the state funeral of one emperor; that the dead, and thus superstition, fear and poverty everywhere prevail.

Such a country needs Christianity. The Chinese first received it in the year 60 of our era, when an Embassy was sent to invite Christ to the Empire. This intelligence may have come through the Jews, who were numerous in China, or through the Jewish colony in China in the province of Honan, which had its synagogues and Hebrew manuscripts. But, whatever was the source, the fact remains that the Nestorian missionaries arrived in China in the year 608 A. D., and for 1,600 years thereafter they have been endeavoring to bring about the promulgation of their religion, and during their efforts earlier they were patronized by seven Emperors of the Tsin Dynasty. In the year 1690, the Jesuits built churches and converted many princes, but in 1846 the Emperor Wu-tsung opposed Christianity and banished the priests.

THE NEED OF CHRISTIANITY.

Persecution followed persecution down to the sixteenth century, when not a Nestorian church was left standing in the land. In 1582, the Jesuit Matteo Ricci, through whom Rome came to the East, what also lost in the process, Ricci's little flock of converts, and the Emperor who assigned him a residence and a stipend. He was followed by the learned Schall, who was appointed to the post of astronomer and calendar maker. Churches were built, and many converts baptized. One Chinese actually appropriated her fortune in building thirty-nine churches. The Emperor died, and his son, who was subsequently the wife, mother and son of the Emperor, the Shun-chi, received baptism, and was baptized in the name of the Father, the Son and the Holy Spirit. The Emperor might be placed under the protection of God. At a later period persecutions followed, and the Christians were banished and Christian missions interdicted.

In the sixteenth century Christianity was again introduced into the land. A Jesuit, who translated the Bible into Chinese, in twenty-eight years, gave there were not twenty-five churches, and a large number of converts. There are 500 missionaries, 600 native preachers and 12,000 converts. At the present rate of increase, it is estimated that there will be 100,000 converts in half of native Christians. The Doctor then gave his mission, with Rev. Mr. Wong-Ping-Sam and Rev. Mr. Siang-Sing, who were present.

In conclusion he said, "This day of triumph will come. Like the workmen who tunnelled to Alpin, and the workmen who tunnelled to the North Pole, and the workmen who tunnelled to the centre when the work was done, so will the mission from the North and from the South meet in the land of the Empire and rejoice in the redemption of China."

THE PRIESTLY OFFICE.

**SERMON BY BISHOP HUNTINGTON BEFORE THE
GENERAL THEOLOGICAL SEMINARY.**

In Trinity Church, Twenty-fifth street, near Broadway, Right Rev. F. D. Huntington, Bishop of Central New York, last evening delivered the annual sermon or charge to the graduating class of the General Theological Seminary, Twentieth street and Ninth avenue. The students of the graduating class, who are to be ordained deacons next Sunday, occupied the five front seats and the general congregation nearly filled the rest of the Church. Bishops Seymour (elect) and Southington, formerly Bishop of Constantinople, and Drs. Dix, Potter, Howland and Tying took part in the services. Bishop Huntington's sermon dealt generally with the duties of the priestly office and had special reference to the honors of the deaconate. He took as his text the following passages from St. Paul's Epistles to the Ephesians and to the Romans:—

"Wherefore, he saith, when he ascended up on high,

held captivity captive and gave gifts unto men,"¹ descended first into the lower parts of the earth,"² for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ,"³ "We speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mineoffice,"⁴

St. Paul, the preacher said, thought both of his commission and of his personal life. He thought of the second with the first. He thought of the second with a sustaining distrust. In his system the ministry was never contounded with character. Men rose and fell, but the office lived on, never perishing. So the apostle stood fast for his apostleship against every assault. Why, in fact, should he surrender it, for did it not come down from above, an integral and finished grace? Following up the line of thought Bishop Huntington considered why the office was great in itself, and why it was great in his spirit, and then said of holding and using it.

BEHOLD YOUR OFFICE.

Its origin, he said, was divine, and he thought that the common argument for the historic ministry of the Church lost much of its force from being too much based on the fact that it was historic. He himself, he was himself bishop, priest and deacon. He was prophet and King. He was the Monarch, the Priest, the Prophet, the King, the Priest, the Prophet. St. Paul wrote "I magnify mine office," he means "I magnify my deaconship." When the deacon became a bishop, he was a bishop, and when he became a deacon, and when the presbyter was made a bishop, he was a deacon still. He carried the deaconship with him, and the deaconship was the symbol of his symbols and deaconship implied service. The deacon was the connecting link between an official minister and the people. He was the link between the hands with every lay workman working for the Master. Spurgeon, indeed, wrote the honorarium of the deacon, and he said that the deacon was chosen to carry the cross of the Gospel outside the gates of Jerusalem. His portion was hard work, iron and sweat, travel all day and night, and he was to be a general drudgery. He was to be a general drudgery. He was to be a general drudgery. He was to be a general drudgery.

PARTING REMARKS.

In conclusion, Bishop Huntington exhorted the

students of the graduating class to begin their ministry in the strong principles in which the ministry was itself begun—simplicity of manners, singleness of

craft, plain logic, irresistible energy, unobscured by any unpromising courage. The time they lived in was a time of compromise enough, and they did not want any more of it in their printing. They thought it was good, therefore, not to lead to the defects of a too suppliant society the sacrifices of a crucifixion Church. They would not make any proselytism by the universal liberality which gave away what it was not meant to give—to the heathen train. Neither should they be ashamed to manfully their commission, for they brought them honor and glory, and its original character was in the cross.

REV. MR. VOSBURGH.

HIS SERMON IN THE BERGEN BAPTIST CHURCH
LAST EVENING—THE ALLUSIONS TO HIS
DEPART

Rev. George B. Vosburgh, pastor of the Bergen Baptist Church on Madison avenue, Jersey City Heights, whose trial for the alleged attempted poisoning of his wife ended in the Jersey City Oyer and Terminer on Saturday night with his acquittal, preached last evening in his church to the largest audience ever assembled within the walls of that edifice.

In the morning the sermon was preached by the Rev. Dr. Paton, of this city. Mr. Vosburgh did not appear in the church at the opening of the service, and Homer Vosburgh, his brother, was the only member of the family present. In his opening prayer Dr. Paton asked the congregation to pray God to bless and comfort their pastor and give him strength to realize that it is his privilege and duty to submit to suffer for God's cause. He preached his sermon from 1 Peter ii, 11—"Searching what, and how many times, the love of Christ which was in

then did sing, when it testified beforehand the sufferings of Christ and the glory that should follow." After the sermon Mr. Voebargh entered the church through a door behind the altar and walked about among the members of his charge receiving their congratulations. He excused himself for not appearing to conduct the services, because he had business of great importance to himself that kept him up late the night previous, and he had been given the alternative of preaching in the morning or evening, and he chose the latter time. He, however, presided at the altar at the remainder of the services. After prayer he thanked if there were any present who desired to have the right hand of fellowship extended, and in answer a venerable old gentleman, with his wife, two sons and two daughters, approached the altar, were admitted to the communion and two others who were admitted to the church on Saturday, approached the altar at the common communion service.

MR. VOEBARGH'S REMARKS.

In the evening the church was hunked to its utmost

posity by the most prominent citizens in the city. Bencies and camp stools were placed on each side of each aisle and a large number were unable to get further than the doors. On the altar was a vase of beautiful roses. The pastor's wife, his mother, his sisters, his brother Homer and Frank Sickler occupied chairs directly under the pulpit. Mr. Vosburgh walked out upon the platform a few minutes before eight o'clock. He bowed his head and then bowed his face with his hands. He appeared restless and ill. Frequently before the opening of the services he rose from his seat and walking toward the altar he would whisper to one or two of the brethren. After the opening began he read the seventh chapter of Revelation in a tremulous voice. After the reading he announced the hymn:—

My God, thy fondness love I crave,
At the close of the singing the pastor offered up a fervent and touching prayer, in which many of his auditors were moved to tears. At the close he requested the congregation to join in singing—

[illegible][illegible][illegible]

TO THE EDITOR OF THE HERALD:--

Can such things be,
And overcome us like a summer cloud,
On our dear country's altar?

The extraordinary suit brought by the United States District Attorney at Hartford, Conn., against the widow of the late General Mansfield, who so nobly sacrificed his life at the battle of Antietam on the altar of his country, cannot but fill the minds of the American people with surprise and mortification. It appears that the distinguished warrior, who was the pride and glory of our country, was not equalled by his courage and devotion to his country, some fourteen years ago had been induced to sign an affidavit of \$4,000 for a paymaster whose accounts were short about \$3,500. This bold and treacherous act cost the brave soldier one of the pigeon holes of the department at Washington, where some clerical ferret discovered the fraud and showed an exposure in the public service brought it to the notice of the Public Prosecutor, and the result has been a verdict against the widow General Mansfield for the amount of the paymaster's defalcation.

Judging from the modest, unostentatious mode of life led by the late General, the late Mansfield's payment of this sum by his widow would put her to a very serious inconvenience and the attempt to extort money from her to show an exposure of the country. It is to be hoped, therefore, that some means may be found to stay this disgraceful proceeding and that the Government will not allow the country's record is one of unsullied honor and gallant service to be stained from a disgraceful persecution.

A FORGOTTEN CITIZEN OF MIDDLEBURY, CONN.

AKKRETS OF A DESPERADO.

After passing John Gyle on the night of Sunday, May 10, Edward Bailey, of No. 26 Delancy street, disappeared from the city. Detective Shelly, of the Central Office, however, succeeded in tracing him to Spring Valley, in Rockland county, where he arrested him. He was brought to the city last night and will appear in court to-day.

OUR COMPLAINT BOOK.

[NOTE.—Letters intended for this column must be accompanied by the writer's full name and address to insure attention. Complaints who are unwilling to comply with this rule must expect their letters to be written. Write only on one side of the paper.—Ed. HERALD.]

THE FLAG OF DECORATION DAY.
To the EDITOR of the HERALD:—
How should the flag be placed on Decoration Day—at half mast or at top mast? The Seventy-first regiment had theirs at top mast. Are they right? T. L.

A FREE BATH AT THE BATTERY.
To the EDITOR of the HERALD:—
Why not place a free bathing house at the Battery? The residents of three of the poorest wards in the

they have been asking this question for three years, but no one seems to pay any attention to it.

BATHER.

SMOKING ON THE CARS.

TO THE EDITOR OF THE HERALD:—

I am happy to see in the HERALD of this morning a letter in opposition to smoking on the cars. Smoke-seen to have come to the conclusion (judging from gutter down to Fifty-fourth street and thence to the river are bound to respect." BROOKLYN.

A CLOGGED GUTTER.

TO THE EDITOR OF THE HERALD:—

There is located in First avenue, near Fifty-fifth street, a mill for grinding brown stone, and in the process they use sand and water. The refuse is allowed to run out into the street, and the result is that the gutter down to Fifty-fourth street and thence to the river is clogged continually with sand and refuse, the water being insufficient to wash it away. PRIZE.

TIME FOR A DIVIDEND.

TO THE EDITOR OF THE HERALD:—

One year ago last December the Security Life Insurance Company of New York failed, and the policyholders of that company have not yet received on account. Knowing as I do that they are ready to pay a dividend, only waiting for someone to say "Pay up," I think you could not do a more charitable deed than to use your efforts to hurry up this matter. For one of our gentlemen is waiting. Some of the policyholders are suffering from the want of the little that will come to them.

Yours truly,
ANXIOUS.

BEATING CARPETS ON ROOFS.

TO THE EDITOR OF THE HERALD:—

This custom has become a common nuisance. Some of the large and prominent hotels and some of the churches are in the habit of beating their carpets on roofs and in areas in front of churches, to the great annoyance of those living near them, especially when confined to a sick bed. It is in direct violation of the city ordinance, and they are subject to a fine of \$10 for each offence. It is the duty of the police

to complain of parties guilty of this offence.

DAGENCY.

DEATH IN FULTON STREET.

TO THE EDITOR OF THE HERALD:—

The sidewalk of Fulton street at Fulton Market is sufficiently encumbered, one would suppose, with merchants and merchandise to excuse patient pedestrians from submitting to other annoyances in that particular vicinity. Nevertheless, besides being delayed and worried by obstructions in the public thoroughfare, they have been afflicted for the past few days with going by a flower stand on the sidewalk of the street, between South and Front streets, to breathe the most horrible of odors, pungent, unwholesome, nauseous. It seems to proceed from the flower pots which are displayed for sale, but I am not certain of such is the source. Whatever irragance the blossoms may give forth is prevented from its effect by this base

men. I can only conjecture an explanation of it, and that is that the florist employs with a liberality certain artificial manures, such as bone, phosphate, and other fertilizers, which, by their growth and blossoming of his plants, have become the cause it is an intolerable nuisance and should subject the responsible person or persons to a fine. It is not the case of the injection of arsenic, which is enough to produce a severe all day headache. Attention should also be called to the fact that Devoe & Co., who are the cause of the trouble, are not responsible for a nuisance of possibly more serious nature than that above described. They sell great quantities of this green arsenic to other florists, and it is not so properly disposed of. That they are prepared at their store to do not mean they assert, but every one who passes their door can see the arsenic in the barrels, and the odor of the walk there rises at all times a foul vapor or gas, the effect of which upon the lungs is painful in the extreme. It is not so with the other florists, and it is probable that this cultivator has a connection with their vault where chemicals are manipulated, or that some portion of the chemicals employed for the purpose of making the plants grow faster, and to enhance the flames must directly to the street and assail the nostrils and lungs of those passing. The

GRIVANCES OF DRY GOODS CLERKS.
TO THE EDITOR OF THE HERALD:—
The young men and women employed as salesmen and saleswomen in the various stores of the city number many thousands, and it is a notorious fact that there is no other class of working people who have to undergo so many unnecessary privations and hardships. Clerks and saleswomen receive barely as much pay as is required for the respectability of their position, and their duty day is much longer than that of those persons engaged in manual labor. In the stores of Grand street and the avenues, clerks are compelled to be in attendance five days of the week during twelve out of the twenty-four hours, and on Saturdays receive no extra pay for the extra hours. In the country stores, the clerk is encouraged by a few groovy traders, always to be found in every business quarter, who, in order to keep the clerk from making a mistake, insist that he or she log the hours far into the night. In addition to this grievance there is the injustice of the law—five extra hours on Saturday without extra remuneration. Instead of receiving extra pay for extra hours, the clerk has to make a minute ledger, and his salaries made considerably less by the deduction of numerous petty fines for numerous unavoidable mistakes.

morning or for some other trifling neglect leave alone in the transaction of a hasty business enterprise. The stores on the west side, and Grand street, on the east side of the city, suffer most from this neglect. The stores on the thoroughfares are almost deserted until after supper hour, when the wild rush is made. The stores on the west side, however, are not so well served here begins, continuing till near midnight. The late hours on Saturday night are demoralizing in their effect on the business of the city. Not only; it is only a habit, and can be modified without inconvenience to the purchasers or loss to the storekeepers. The storekeepers should have the hours of their stores regulated. One is to buy goods at a proper hour, and it is well to adapt themselves accordingly; the one is for ladies to take the initiative in the purchase of goods. After supper hour, for six hours, thereby leaving the storekeeper no pretext for keeping his doors open after six o'clock.

JUSTICE.

HORRIBLE CONDITION OF SEVENTH AVENUE
TO THE EDITOR OF THE HERALD:—
We, the undersigned taxpayers, storekeepers and residents on Seventh avenue, beg to call attention to the outrageous neglect of the Street Cleaning Department.

men. Boxes of the dirt and filth on the avenue
goods in due weather are destroyed by dust
while in wet weather our customers are driven away
by the dirt and filth which we are obliged to
clean. We pay high taxes, high rents, and all
other expenses are heavy. Why should we be treated
in this way? The avenue must be cleaned
and the dirt and filth disposed of. It has
appeared there, but they merely collected the
dirt and garbage into heaps. No one carried it away
and it was left to rot and was subjected to insects
in its condition.

R. CLARKIN, No. 489 Seventh avenue, stationer.
J. B. ROSENTHAL, No. 491 Seventh avenue,
clothes and furniture.

SAMUEL DAVIS, No. 487 Seventh avenue, furni-
ture.

JOHN McFARLAND, No. 493 Seventh avenue, men's
turning goods.

JOHN W. WOLSON, No. 495 Seventh avenue, clothes.
L. WILSON, No. 481 Seventh avenue, clothes.

S. DE WOLFE, M. D., Thirty-seventh street and
avenue.

T. W. BURGEE, No. 482 Seventh avenue, druggist.
CHARLES UNKIL, No. 484 Seventh avenue, baker.
JOHN KEINK, No. 486 Seventh avenue, butcher.
J. H. FERRICKS, No. 490 Seventh avenue, gro-
ceries.

JOHN SEIBEL, No. 492 Seventh avenue, barber.
JAMES McCONALD, No. 494 Seventh avenue, pro-
dealer.

JOHN RABB, No. 498 Seventh avenue,
clothes.

DANIEL STRAIN, No. 230 West Thirty-seventh
street, city.

JOHN W. HARRIS, editor, No. 479 Seventh avenue.

JOHN A. FALLON, No. 477 Seventh avenue, market
goods.

MICHAEL MORRIS, No. 475 Seventh avenue, cloth-
ing.

S. H. OLZSWAR, No. 473 Seventh avenue, cloth-
ing store.

W. C. FUNK, No. 486 Seventh avenue, saloon.
DAVID W. EHRKING, No. 478 Seventh avenue, di-
goods.

F. M. SCHIFFMEYER, No. 476 Seventh avenue,
clothes.

PATRICK DONNELLY, No. 474 Seventh avenue,
clothes.

CHARLES P. HINN, No. 464 Seventh avenue, mar-
ket goods.

FRANK SMITH, No. 462 Seventh avenue.

JAMES R. O'CONNOR, No. 462 Seventh avenue, cig-
arettes.